

The American Friend

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Vol. XX. No. 29

Characteristics of Nationalism

BERTRAM PICKARD

First Century Christianity and Ours

E. G. HOMRIGHAUSEN

California Yearly Meeting

ANNA LOUISE TOMLINSON

Canada and Genesee Yearly Meetings

G. RAYMOND BOOTH



ON THE HORIZON OF THE CHRISTIAN CHURCH

CAMPAIGN LEADERS SHARE ENTHUSIASM

Ten months of travel and campaigning that carried the national Allied Campaigners into practically 600 cities in every state of the union led up to the enthusiastically and well attended meetings at Atlantic City. At Haddon Hall, on the Boardwalk, and in the new civic auditorium, representatives from scores of leading cities in twenty-three states and the District of Columbia gathered to summarize the campaign to date, to exchange ideas as to the best methods of work, and to set the objectives for the future. All realized that the struggle against lawlessness and the proposed return of legalized liquor selling has but begun. All realized that the pooling of dry and loyal strength in behalf of the Eighteenth Amendment, which the Allied Forces campaign of education and enlistment made possible, has been one of the most decisive moves toward redeeming American idealism and patriotic zeal. Conferences, mass meetings, a radio broadcast, luncheon and dinner meetings gave opportunity for the campaign leaders to share their enthusiasm with the delegates representing Allied Youth councils and the local units of Allied Citizens. Leaders who have been especially helpful in the local work were called to share their experiences and to accept new responsibilities in the continuing national program.

CHRISTIAN EVANGELISM MOVING FORWARD

Another successful evangelistic conference has been held at Northfield, Massachusetts, by the Commission on Evangelism of the Federal Council of Churches. Some fifty representatives of all the churches were present from various parts of the country. A resolution was adopted which calls for a committee of ten to lead the churches in a church attendance emphasis September 1st to June 4th, Pentecost, next year. Great emphasis will be put upon this matter unitedly by all the churches. A program of evangelism was worked out and adopted which sets forth three major items for the year. (1) the deepening of the spiritual life through personal daily devotions, enrichment of public worship and church attendance. (2) Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services. (3) The conservation of evangelistic results by the care and culture of the new members and of the members who move from one community to another. The theme of the year for the Commission on Evangelism is—"Forward Together with Christ in Evangelism." "Forward" indicates the direction in these critical days; "Together" indicates the unity and cooperation that is to characterize the work. "With Christ" expresses his supreme leadership in the evangelistic task, for He is the way forward.

LOOKING AT THE WICKERSHAM COMMISSION

There were eleven members of the Wickersham Commission. Nine believed that federal prohibition has contributed to the general welfare of the nation and that its contribution must be preserved. These nine members declared that it would be a colossal mistake to repeal the Eighteenth Amendment without putting a constructive substitute in its place. Four other recommendations are also worthy of careful consideration: (1) The saloon must never come back. (2) The federal government must not give up control of the liquor traffic. (3) The government must not go into the liquor business. (4) Wine and beer must not be exempted from the Amendment. The Commission found objective and reasonably trustworthy proof of the industrial benefits of prohibition. Quoting from this report: "Increased efficiency of labor; elimination of blue

Mondays, and decrease in industrial accidents. . . increase in savings, and decrease in demands upon charities and social agencies." In addition to these economic gains, the Commission also asserted that "there is general agreement among social workers that there has been distinct improvement in standards of living among those with whom such workers come in contact, which must be attributed to prohibition." H. N. Sherwood, Professor of History in the University of Louisville, Kentucky, writes: "I am in agreement with the nine members of the Wickersham Commission. Until there is submitted a substitute for the Eighteenth Amendment which shall conserve the gains of federal prohibition and at the same time improve the present system of liquor control, it is good citizenship to make no change in our Constitution."

AT THE WINONA BIBLE CONFERENCE

The dates for the great Winona Lake Bible Conference are August 12 through August 21. Great preparations are being made for two special days, Saturday and Sunday, August 13 and 14. These will be known as The Eighteenth Amendment Days. Every indication points to the attendance of a vast throng of people. On Saturday both Clinton N. Howard, known as "The Little Giant" and F. Scott McBride, the fearless leader of the Anti-Saloon League will speak, and then on Sunday afternoon the vast Billy Sunday Tabernacle, with a seating capacity of 8,000 will scarcely hold the people who will want to hear General Smedley D. Butler on the burning issue of the day. On Saturday night the Dramatic Trial entitled "Protection," with a cast of more than twenty characters will take place. Other speakers for the ten days will be Robert E. Speer of New York, Charles J. Rolls of New Zealand, Robert G. Lee of Memphis, Bishop Adna Wright Leonard of Buffalo, J. C. Massee of Atlanta, President Oliver J. Buswell Jr., of Wheaton College, Mark A. Matthews of Seattle, George McNeely of Newark, Alva J. McClain of Ashland Theological Seminary, Paul Rader of Chicago, Sam Higginbottom of India, William C. Terril of Africa, George Redden, Pastor of the Pines, William B. Hogg of Chicago, L. E. York of Indianapolis, Philip Sidersky of Los Angeles, Jacob Peltz of Chicago, William M. Danner of New York, Miss Grace Saxe of Chicago, the Mission Boys with George Trotter leading. Dr. William Edward Biederwolf is Director of the Conference.

AN IDEAL FOR A COMMUNITY CHURCH

Dr. K. L. Butterfield, Rural Counselor, International Missionary Council, in writing on Rural Aspects of Christian work in the Philippines, suggests "a community-serving church, with a policy of welding personal religion and social service into a program that seeks 'the abundant life for both members of the church and the community as a whole'; that secures 'better Christians as well as more Christians'; and that has 'work for every member, and every member at work.'"

NORTH CHINA RURAL SERVICE UNION ORGANIZED

Word has just been received by the Agricultural Missions Foundation of New York City, from Mr. F. L. Chang, rural secretary of the National Christian Council of China, of the organization of the Rural Service Union of North China, with cooperating units in Hopei, Shantung, and Shansi Provinces. The American Board, the Northern Methodists, Northern Presbyterians, and the London Missionary Society are cooperating in the Hopei unit. The Rural Service Union of North China will serve as the National Christian Council Committee on Christianizing Rural Life in North China.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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First Century Christianity and Ours

BY E. G. HOMRIGHAUSEN in Federal Council Bulletin

THE REACTION most of us have suffered from the evolutionary optimism of the last century makes us wary about any proof that history might offer that for us "everything is going to turn out all right." So I am a bit reluctant about comparing first-century Christianity with our own, for fear that some may think we are sure to come out as victorious as did the early Christians! All I hope to do is to indicate, not exhaustively, the background against which that miraculous emergence of Christian faith made its triumphant impact upon society, and thereby point out some of the ways by which modern Christianity might emerge from today's chaos with victory and power.

The first age of Christianity had to meet the same typical groups and influences which we are now called upon to meet. Type for type, they were all there.

There was a rampant *nationalism* which had deified the state, and with it the emperor who epitomized its glory. One has but to page through the book of Revelation and read through its cipher language, which only Christians understood, to appreciate the righteous antipathy which Christians had against the nationalism which haloed the empire in divine garlands. Citizenship and religion were identified; materialism was idolized. The Apostles' Creed reads, "Suffered under Pontius Pilate," with a purpose, for the clause was a direct thrust against the combined powers of this world, culminating in the state, which had sought to be the ultimate object of worship.

One can readily see why the Christians were called haters of the human race. Disrupters of society, dangerous, unpatriotic, enemies of society—how modern! They refused to be browbeaten by the priests of a sovereign state-cult. Christians performed civil duties as citizens. But when the state demanded supreme authority over the Christian's conscience, demanded worship of syncretistic gods in the Pantheon of which Jesus was but one, demanded loyalty to imperial ideals and traditions as the ultimate truths, demanded that folks think of the material state of man's creation as the final factor and of Rome as eternal—that was anti-Christ! They would not compromise.

So intolerance was the rule of the Christian's action. Not the intolerance of force, so closely associated with much in Christian history—a pure contradiction—but the intolerance of an ethical ideal. Cross-bearing suffering for the sins of an ungodly world was their method. Rome could quell a riot at a word as far east as Persia, but against this method it had no weapons. The Græco-Roman world had never known this intolerance for an ethical ideal. Greece had always been the land of men who lived the "golden mean"—the land of the thinker, the spectator, not the participant. How different is Socrates' hemlock from Christ's cross! How easy it is to impress the man in the street with the pomp of a military Christ, an intellectual and theological Christ, but how hard to make him see

and love the serving Christ who subdues men with the might of a weak, foolish and offensive cross.

Syncretism, too, was a first-century phenomenon. Everywhere men were trying to find God by means of an eclectic process, selecting the best in all religions, in the hope that their quest would give satisfaction. Connoisseurs of all religions but actual participants in none! It was an age of cosmopolitanism, universalism and of popularization. In the end, these always produce folks with a remarkable breadth of mind and intellectual cleverness, but lacking in depth, thoroughness and wisdom. How modern.

In many quarters a fatal *cynicism* had emerged, pessimistic and gloomy, which caused many a suicide, because the older authorities of religion and morality had been rudely swept away by a changing and critical age. The age was one of brutal transition. A sense of the failure of religious and social institutions was in the air. Mingled feelings of anticipation and uncertainty, fear and hope, universalism and individualism, epicureanism and stoicism, mysticism and realism, gripped life. A sense of satiety and "fed-upness" created a peculiar vacuum in the soul. A let-down, an exhaustion, following in the wake of fulfilled imperial expansion, demanded physical stimulation in profusion to keep up men's spirits.

MANY PHILOSOPHIES AND CULTS

So men ran to the philosophers. The Stoics offered some in that day what Walter Lippmann is offering some today: a dogged religion of maturity, which bravely lives on the glorious tradition of the good life. Stoicism was a noble development, and it produced lives of self-control and dignity, ruled by a strong sense of duty. It venerated the dignity of man and the staunch character. The culture of the will was stressed. But it was a stern religion, lacking passion and sympathy. Though it believed in God, it was an unsympathetic Providence, accepted largely in the spirit of agnosticism and fatalism. Stoicism's God was distant—its life was desperate and lonely, and only the "tough-minded" could follow its teachings. How modern!

Others ran to the Epicureans, as they run to the realists today—to Joseph Wood Krutch and Bertrand Russell. Thoroughly utilitarian and naturalistic in ethics, they sought to find life in an adolescent fearlessness in the face of a hostile or neutral environment. Sin was denied and its punishment ignored. Life was found in the here and now—it had nothing to do with realities beyond the senses. The idea of a God who sympathizes and suffers with men was quite ridiculous. Naturally such teachers put much emphasis upon human values, freedom and natural happiness. How modern!

Others fled (secretly I imagine) to those teachers who upheld the old Platonic spiritualistic tradition and there found rest by a monastic flight into the ethereal realms of an older orthodox ideal transcendence. How modern!

Others went to the Oriental religions full of mystery and

pantheism and there sought to bathe away their rising sense of futility and sin and need in the magic waters and blood of those mysterious cults of enthusiasm and emotion. Their weird ritual, mystic priests, pantheistic mysticism, symbolism, air of authority, fascinating emotionalism that often went into ecstacy, sacramentalism, emphasis upon immortality, and other things, brought many into their folds. How modern! Christian Science, Bahaism, the rise of Oriental cults with their antique lore, even Roman Catholicism—all had their counterparts in that first age, as men groped (and still grope) in days of rapid transition, for synthesis to their irreconcilable paradoxes.

SOCIAL DECADENCE

The social situation was as bad as, if not worse than, our own. But early Christians never sought to change the social order by artificial means. Their faith produced a leavening and germinating ethic. How fluid social life was! A spirit of uncertainty and revolution intensified the air, and the lower classes who had nothing to lose gladly lent their support in the efforts of the desperate to get what wealth and luxury those had who lived at the dizzy top. Then, as now, society was paying for its ruthless wars waged in more adolescent and foolish days. There was plenty of wealth in the upper class, but there was no distribution except through the enforced method of charity. Life was cheap, cities crowded, homes suffered, children were unwanted, taxes went unpaid, municipalities were financially hard pressed and some went bankrupt, the middle class disappeared, work went out of fashion. The slave-institution, which regarded men as things and not as persons, was a pillar of society. Lethargy, lack of initiative, and a terrible sameness were in men's souls. Cultural tastes grew flabby, and only the spicy crudities of many a stage, amphitheatre and den of vice aroused these jaded and satiated appetites. A fast life created by a rapidly accumulated wealth of imperial expansion sapped something (as it always does) of the vitality of the older stock. How modern all this sounds!

Of course, there was a superficial attitude of benevolence everywhere. But it lacked real sympathy. Humaneness is not love. Slaves were better treated, as were children, women and beasts. An aging civilization gets more mellow. There were shining examples of moral life in many a home. A democracy of life was in the making that was to be a highway prepared for the coming of a greater glory.

THE SOURCE OF NEW POWER

Into this sort of an environment of thought and life came the infant religion of Christianity and its naive adherents. They flung into the face of this tired and cynical age the impact of a new life, a new ethic, that was rooted in the love of an objective God. Their pure lives and homes, the democracy of their simple church-fellowships, where free and slave and male and female mingled, proved a powerful leaven that worked itself out into the social world without conscious and artificial manipulation. They lived a life of purity in the midst of an impure world that was finally stung into shame and aroused to reformation. No powerful coalition of numbers through an organized effort did this. They possessed a quality of corporate faith that gave them an *esprit de corps* which struck against prevalent conditions like one man. But never was it forced. It was their positive attitude of love and righteousness, possessing that lofty, divine disdain of earthly standards of contemporary society, which had its origin in their experience of ethical redemption through God in Jesus Christ, that did this marvelous thing. Silent but potent living for the Kingdom of God and its transcendent values gave them their irresistible and unconquerable ethic. No mere humanitarianism theirs!

The difficulty in modern Christianity is that it fails to realize that merely intellectual apologetics for the validity and the truth of its religious claims are *bankrupt*. Arguments are

the weakest defenses of the Christian religion. Christianity is a religion to be lived and testified to and witnessed about. It shrivels as soon as men become over-concerned about putting it into exhaustive intellectual molds!

Another difficulty in modern Christianity is that it fails to put those elements first which first-century Christianity put first. We have become so imbued with the idea that we must have certain tangible *things*, certain material *effects*, to have a powerful Christianity. The early Christians had faith and little else! Certainly that faith was based on simple intellectual facts. They had a message from and about God in Jesus Christ verified in their dynamic lives and which was so happy and surprisingly real and ultimate that it must be preached.

The source of early Christianity's power was simply real Christianity. Those folks were not philosophers, ethicists, social theorists, theosophists, mystics, or any other "ists." They were simple Christians. Their message was so simple that it was ridiculous, offensive. But it struck at the heart of the basic human problem of life—the will! It was the story of God's love in Jesus Christ that loved men enough to do something remarkable for them, to save them from the damning effects of their own selfish egotism and consequent hell. Sin, repentance, forgiveness, love, life! That was all they had. All centered in God as made known in Jesus. With this simple faith they could out-live, out-think, out-die, and out-faith Stoicism, Epicureanism, the Mysteries, the State-cult, and Platonism. They had all that these systems possessed, *plus* the reconciling Word which all of them pointed to, but did not possess. They knew what they knew through faith, which was not blind credulity, but active, participating, ethical obedience to Jesus' way.

Modern Christianity needs a complete reversal of viewpoint. Wanting to sit on the pretentious and glorious, yet dangerous, throne of worldly position, it has lost sight of the Cross. It wants to take its place in the apologetic market-places of the intellectual world. It wants to fight its enemies with the weapons of the world. It needs to learn anew the secret of divine apologetics. The modern Church will have to scrap a lot of her trappings, settle down to a good century of sacrificial service and poverty and crying in the wilderness of our modern pagan world, if she will again become the accepted bride of her Christ.

Not until we recover our faith in a holy and righteous God, unconditioned—yes, and miraculous—and prove our profession with a tedious, daily cross, will we ever be able to confront this age with a Christianity that has about it the certainty and freshness of a youthful, uncompromising hope and ethic characteristic of the Christianity of the first century.

Making History

History in the making, may we say,
When minds assert themselves, constructively,
To find a common basis for a free
Expression of an inward urge to weigh
The truth and penetrate beneath the gray
Nerve tissues, till all feel the unity
Of life and purpose, in a high degree,
According with the "Everlasting Yea."

To dare and do with human might, endued
With power divine, now possible to all
Who yield to light and life revealed
Through Christ, we hourly are by him renewed
In spirit for the task, whate'er befall,
And joining hands progress from field to field.

J. R. W.

California Yearly Meeting

BY ANNA LOUISE TOMLINSON

AFTER two days of preparatory meetings of boards, commissions, and Ministry and Oversight, the thirty-eighth annual session of California Yearly Meeting gathered at 9:30 a. m. June 24, 1932, under the quieting influence of the organ prelude played by Grace F. Dixon. A spirit of worship took possession of the meeting, and was expressed in hymns led by Catherine Gregory; in the reading of the opening minute by Presiding Clerk Allen U. Tomlinson; in the prayer and testimony service led by Edwin McGrew with the text, "My soul wait thou only upon God, for my expectation is from him." He said, "What have we been waiting on? Put it aside and wait upon God. In this time of turmoil the world needs people who can walk without fainting, in the calmness brought by the presence of God."

Frank W. Dell gave a stirring exhortation to prayer. He said, "No great epoch has transpired except it has been preceded by great prayer. Nothing great will come in the present crisis without a great revival of the prayer life." In this spirit of unified prayer and expectation the business was carried forward throughout the week.

Accompanied by his wife and family, Chester A. Hadley, General Superintendent of Oregon Yearly Meeting, was our welcome guest, and delivered helpful messages at four evening meetings. He spoke on "The Grace of God," "The Power of God," "The Assurance of Eternal Life," and "The Cross of Calvary." At the Sunday morning service he gave a message to the church—"Lift up thy voice with strength!" Alta Jewell Green, formerly assistant secretary of the American Friends Board of Missions, also received the welcome of the meeting.

Foreign epistles were read from London, Dublin, Germany, Japan, Madagascar, Mexico and Honduras. The American epistles were also read and a digest put into the minutes. Great thankfulness was expressed for the spirit of courage and fidelity contained in these messages.

A matter of special interest to the meeting was the reading by the clerk, of the London General Epistle of 1750. It was loaned by Benjamin F. Arnold, who had received it from Artelissa Dorland Clark, whose father, Willett Dorland brought it from Chicago. There it had passed through the Chicago fire of 1871, preserved in a fire-proof vault. Its classical style and the beautiful expressions of faith and courage in the midst of per-

secution and imprisonment even unto death gripped the imagination and sympathy of all present.

Missionary interests held a very vital part in the program of the week. Under the leadership of Effie Gregory, President, the Woman's Missionary society held a dinner meeting at 6 p. m., Friday in the dining room. The program was the presentation of a playlet, "The Blue Crepe de Chine Gown," by the Esther Baird Circle of Whittier. It gave valuable hints on the preparation of mission boxes. Saturday at the 1 p. m. meeting the President's report showed the organization of a society at Oakland, which completes the list of "a society in every church." Reports from various departments were given, and a pageant was presented by Juniors of the Whittier Bible School showing what has been accomplished in three months. On Monday the program included a pageant, "Tired of Missions," put on by the East Whittier society, which showed the need of loyal support of the home societies.

At the Tuesday meeting, officers were installed by Vera Coburn. Helen Walker is president for the coming year. Rowland White gave account of his work with the A. F. S. C. for six months in the Kentucky mountains. For their hour in the main session of the Yearly Meeting they presented Dr. Royal J. Dye, who was for many years a missionary in central Africa, 1000 miles up the Congo.

D. R. Marling, chairman of the Missionary Board presided at the missionary meeting at three o'clock Sunday afternoon. Leonora Cammack, daughter of the late I. H. Cammack, led the devotionals and told of her call to the mission field of Honduras where she has lived the most of her life. She has finished her course at Huntington Park Training School and is under appointment to take the place of her mother, Dorothy Cammack, as soon as funds are secured for transportation. Helen Oakley, at home on furlough from Guatemala, told of hundreds of converts recently made by evangelizing tours into needy territory. Japanese children from Norwalk church formed the choir and orchestra that gave two songs. The pastor, Rev. Ishikawa, spoke of poverty conditions in their community. They are farmers and are hard hit by depression, but they help one another and are living without asking public aid. The Mexican interests were represented by the youngest minister of the Yearly Meeting, Juan Reyes, who has charge of the Mexican mission at Bell. A group from the Whit-

tier Mexican church sang in their native tongue.

Dr. Miles B. Fisher of La Canada was the speaker at the missionary session Saturday morning. He spoke upon "Missions in a Changing World." He said, "In divers times and manners God has changed his methods. Christianity must ever and ever concrete itself—make adjustments."

The young people of the Christian Endeavor Union entered into their activities with unusual zest. On Saturday afternoon the report for the year was given by the president, Bert Miller, supplemented by talks by Homer Sharpless and Bruce Gates on the Arbolado conference. Many pastors gave their estimate of the benefits derived by their young people from this week of inspiration in the mountains.

At the Christian Endeavor supper pledges were taken for the usual budget. This was followed by a rally in the auditorium, Bert Miller presiding, when R. Ernest Lamb, their pastoral counsellor conducted the devotionals, and Frank W. Dell installed the new officers. Fred Bewley of Long Beach is president for the coming year. Byron Deshler, pastor at Fresno, preached a powerful sermon from the text, "A great door and effectual is open to me, and there are many adversaries." At the close of his stirring appeal, in a time of quiet decision, young men and women arose one by one and made their way forward to a place of dedication of life to the service of Christ.

At the regular Christian Endeavor hour, 6:15, Sunday evening, interest was centered in the Christian Endeavor missionary, Matilda Haworth, whom they have been supporting since 1916 in Guatemala. In a very stirring manner they presented a pageant, "Carry On!" written for the occasion by Anna Tomlinson, and directed by Cecile Tuttle. The young people of the Yearly Meeting are forging ahead with renewed consecration.

At the Religious Education hour, Chairman Ernest L. Gregory presented Dr. D. W. Kurtz, president-elect of Bethany Biblical Seminary, Chicago, who gave a convincing address on "Winning the World Through Childhood." He said, "The world has to be won anew in each generation. Childhood is the best opportunity to teach reverence, respect, love and obedience. Our churches must be good for the child or they are good for nothing. We must build a new church out of the children."

On Friday evening, Dr. Kurtz gave an address at the Men's Extension supper, at which Cecil Brown presided. His subject was, "The Philosophy of Fellowship." He said, "Man should be master of nature, brother to his fellow man, and

a child of God. Survival of the race depends upon fellowship, cooperation and peace."

Edwin McGrew, president of the Evangelistic and Church Extension Board, submitted his report Tuesday morning, followed by that of the general superintendent, Frank W. Dell, who challenged the church to heroically meet the call of the people for values that do not change. He set a goal for California Yearly Meeting for the coming year: It should have not less than 500 additions to its membership, and not less than one new church annually. Chester A. Hadley took as his slogan, "This is no time to quit." He said, "If we give Christ all we have, he will break the little or the much and feed the multitude. To cut corners with God first will mean leanness to your souls. Begin somewhere else and let the cut in God's work be the last. We have a message. We have a field. Extend the borders of the home base; keep it strong as possible, or the foreign work will be top-heavy."

The annual luncheon of Alumni and Old Students of Friends colleges was enjoyed by 150 members Monday noon. Marion Dozier was in the chair. Roll call showed Penn and Whittier each to have 33 representatives present. Rebecca Hadley Thomas, 92 years of age, was unable to be present but sent a note of greeting. A special message of love was sent to her. David E. Henley was elected president, Dr. W. V. Coffin, vice-president and Hilda H. Harrison, secretary.

At the afternoon session, Dr. Walter F. Dexter submitted his report of the Board of Education, and introduced Mrs. Verne Landreth, president of the Women's Auxiliary to Whittier College, who gave the report of that organization of 260 members whose chief project was to pay \$1000 toward the College campaign for funds. According to Dr. Herbert E. Harris, vice-president of Whittier College, the board and faculty have studied the question of its policy and have formulated it into two recommendations: (1) It should remain a four-year college and should maintain high scholastic standards; (2) It must be built around Quaker ideals with their broad application. No college can give the best ideals if it is separated from the influence of the church. Whittier College is meeting the first requisite by maintaining high scholastic standards, and is recognized and accredited by the highest authorities. Meeting the second requisite, Quaker idealism is shown in the fidelity of the faculty who, facing the unknown next year, have signed contracts not to receive their full salary. Out of 455 students, 62 are Friends.

President Dexter spoke of the Y. M. C. A. Training School of Whittier College, which enrolled twenty-one students,

this its first year, and graduated two. Broadoaks school for training teachers enrolled over fifty this year, and is conducting summer school. He said, "The board and faculty are trying to serve the church in a great way."

At the final session, R. Ernest Lamb, chairman of the Social Service Board, introduced Judge Benjamin F. Bledsoe, chairman of the Board of Strategy for Prohibition in Southern California. He spoke on the question, "Is there a way out?" He said in part, "Shall we abjectly surrender, or go along the lines of effort of the last hundred years? God give President Hoover power to see what to do and courage to do it. Three hundred years ago the unwisdom of liquor as a beverage was known, and American society was beginning to cope with it. There was organization and education against it, so that before the Eighteenth Amendment, 33 of the states were dry. They found no other way out but for the nation to handle it; 46 states ratified the Eighteenth Amendment and it was written into the law of the land—the supreme law—the Constitution. We thought the Constitution was the supreme law, but of late we are finding out that individual appetite is higher in importance than the Eighteenth Amendment. Those who want liquor seemingly will not obey any law that opposes their appetites."

Guy E. Talbot, regional secretary for the National Council for Prevention of War, was present and spoke briefly. He said "America has become peace-minded. The time has come for the politicians to become peace-minded. There is a Board of Strategy representing seventy-two organizations to promote peace. This board has been meeting in Chicago demanding that the two parties should put peace planks in their platforms. Things we should stand for are: Closer cooperation with the League of Nations; the World Court; the Kellogg-Briand Pact; and the Hoover plan. Continue to make your principles effective."

Rowland White spoke again of conditions in the Kentucky mountains where he worked in child feeding. He said, "The sad part of relief work is that it demoralizes the wage earner. The first time a man has to ask for help he would feel ashamed; the second time, it is a little easier to ask; a third time, he is glad to come; the fourth time, he demands help; then, he does not care to work but thinks you owe him a living."

Resolutions were adopted: 1, Expressing to the President and Secretary of State our satisfaction with their leadership in furthering world peace and reduction of armaments; 2, Urging ratification of World Court protocols by Senate; 3, Urging entrance into the League of Nations, and greater coopera-

tion with it; 4, Approving and pledging assistance to student movements against compulsory military training; 5, Urging Secretary of State and Congress to reduce armaments of the United States to meet the program of President Hoover.

The following resolution was sent to President Hoover:

Whereas there is an organized effort on the part of some to destroy or weaken the Eighteenth Amendment,

Therefore, be it resolved that California Yearly Meeting of Friends goes on record as unqualifiedly endorsing and supporting the Eighteenth Amendment and Volstead Act as they now stand, and urges their enforcement in every part of the United States.

The report of the state of society of the four Quarterly Meetings gave a hopeful outlook based upon the growth and enthusiasm of the past year. Two young men were recorded ministers: Juan Reyes of Bell, and William F. Henley of Yorba Linda.

The following officers were elected for the coming year: presiding clerk, Allen U. Tomlinson; recording clerk, Jessie N. Haworth; reading clerk, Nellie M. White; general superintendent, Frank W. Dell.

An item of much interest was the request of Frank W. Dell for a minute granting him leave to make a visit to his aged mother in England, and engage in religious work as he may have opportunity. The meeting gave this request its warm approval. He is to sail from Quebec on the "Empress of Britain," July 20. He was guest of honor at the Pastors' Association supper when the president, Paul Younger presented him with a travel book autographed by all the pastors.

The *Pacific Friend* is filling a large place of usefulness as a unifying influence and promotional agency for all our departments of work. Much credit is due the editor, George Taylor, for its success the past year.

The communication from the Executive Committee of the Five Years Meeting recommending that the regular gathering of the Five Years Meeting for 1932 be postponed from one to three years, called forth expressions of deep regret. But in consideration of the reasons set forth in the recommendation it was unanimously ratified by California Yearly Meeting.

Dr. Larkin, secretary of the California State Church Federation submitted his annual report. Last year was the best yet. Two hundred and fifty communities were allocated for new churches, one of which was at Hoover Dam. The project of the community church at the University of California at Los Angeles is unique in that Protestants, Catholics and Jews have joined in erecting the

building, each looking after its own adherents in the University. The Federation is active in fighting present attempts to establish gambling in the state.

Memorials for deceased Friends were presented for Emma Garretson, Theodore H. Jessup, George and Bessie Blount, David Saylor, M. E. Adeline Dell, and Bailey Kennedy.

Mrs. Ray Carter presided at the young people's supper, Tuesday evening, and introduced Florabel P. Rosenberger, who gave a most illuminating outline of our government relations with the American Indian: 1, The period of friendship; 2, period of enmity; 3, period of considering them a nuisance; 4, period of the second "holy experiment" of Friends; 5, period of politics; 6, period of recognized responsibility, which is the present. She made an appeal that all become informed on this problem, and that we may not allow politicians to spoil the progress made.

The tabulation of statistics shows a membership of 5946 in the Yearly Meeting.

The times of devotion at eight o'clock each morning, and at the opening of the sessions were periods of inspiration led by our own ministers, missionaries and other workers.

An expression of appreciation is due Catherine Gregory, song leader, and Grace F. Dixon, organist, and those who assisted them in providing musical inspiration of the week. Appropriate solos were often introduced, bringing a heart message. One of the singers, Willard Bassett, was a guest from Newberg, Oregon.

In the closing moments as the assembly sat in silence, the Presiding Clerk read the concluding minute. From the hush that followed, came the voice of Edwin McGrew leading the meeting in deeper consecration and in benediction. The thirty-eighth session of California Yearly Meeting passed into history.

It would be impossible to close this report without echoing what was so often expressed both in and out of the meeting, the happiness at having Chester A. Hadley, General Superintendent of Oregon Yearly Meeting, as the guest speaker through the week. His messages were packed with challenge and reassurance in the Christian faith; his friendliness made perfect the unusually fine fellowship of the days together.

Whittier, California.

If we are led by the Spirit, that means that to some extent we are day by day amending our ways, exerting ourselves successfully to do right, and making substantial progress in virtue.—J. OSWALD DYKES.

Canada and Genesee Yearly Meetings

By G. RAYMOND BOOTH

FOR the fifth consecutive year Canada Yearly Meeting and Genesee Yearly Meeting met in concurrent and alternate sessions, this year at Wellington, June 23-26. We found first of all the answer to, "What is so rare as a day in June?" The answer is, "A week in June at Wellington-on-the-Lake in beautiful Prince Edward County."

An informal time of renewing old acquaintances and making new ones was a pleasure to all on Wednesday night. E. A. Garratt, a recorded minister of Canada Yearly Meeting and Editor of the Canadian Friend, sat side by side with his brother Wallace Garratt, a recorded minister of Canada Yearly Meeting (Norwich). Both are past seventy years young and were quite happy in the first meeting in many years. It was a joy to see one "Quaker bonnet" on the opening night even if it was worn by a sweet faced elderly Dunkard lady now affiliated with Friends because of the remoteness of her own people. One of the most beloved Friends among us was none other than Jesse James, who drove over 300 miles from the north country to be there. Visiting Friends were also informally welcomed at this time.

The opening minute was read Thursday morning, when both presiding and assistant clerks were at the table, Charles A. Zavitz and Rebecca E. Zavitz for Genesee, and Arthur G. Dorland and E. LeRoy Cody for Canada. All were subsequently chosen for another year. A surprisingly large number answered to the roll call. One could not but be interested in the excuses, however—old age, youth, strawberries, school. Strangely enough no one pleaded the depression. Incidentally some real sacrifices were made to attend Yearly Meeting.

The morning was devoted to the reading of epistles and summaries, in welcoming visiting Friends, and in remembering faithful Friends who were prevented from being present through illness. The summary of the American epistles made possible a better understanding of the problems of American Quakerism. There has been a decided broadening of outlook on the part of Canadian Quakerism by the consideration of epistles from Yearly Meetings of both "Five Years" and "Friends General" persuasion. Most of the epistles made reference to the straitened financial circumstances showing heroic determination to carry on in the face of almost insuper-

able difficulties. None however gave evidence of self pity. One did suggest the possibility that God was punishing us for our waywardness. Canadian Friends will hardly credit God with working in that way. We feel surer that our unhappy state has been brought about by the stupidity of man.

We were happy again to welcome to Canada, Max I. Reich of Philadelphia, who came by invitation to give the devotional lecture each morning at the close of the session. Marian N. Rawson of New York was with us for the first time, coming by invitation to deliver the Sunderland P. Gardner Lecture. Isaac and Esther Mason, English Friends, for the past forty years missionaries in China, the last seventeen of which has been spent in Shanghai, brought us close to the Orient. Several young Friends from New York state were present for part of the time.

Our hearts were saddened by the absence of Isaac Wilson, now past ninety-three years of age who was absent for the first time in over a half a century. However, a letter which he had dictated was read by his daughter, Rebecca Zavitz. Albert S. Rogers, who has been such a tower of strength for so many years was again prevented from coming, by continued illness. Phoebe D. Manning, who has been so helpful in the missionary work was also absent. Telegrams of sympathy were directed to be sent to these Friends. It was hardly expected that Dr. W. P. Firth, Ella R. Firth and Esther Rogers would be present. However these Friends found it possible to come in for a short time each day. Dr. Firth is rapidly recovering from a severe illness which he has recently suffered.

Figures are usually uninteresting to a Quaker group but a net gain of forty-one in the membership of Canada Yearly Meeting caused a good interest in the statistical report. Although reports of expenditure for Yearly Meeting work totaled well over \$7,000 and were passed over without much comment, the fact gave evidence of a strong sense of Christian stewardship.

The two items of business of more than local interest have to do with the discipline, and with the social service report. Final approval was given this year to the work of a committee which for the past two years has been making a study of the discipline with a view to certain changes and revisions. By spe-

cial arrangement with English Friends, Book I and II of the discipline of London Yearly Meeting has been adopted by Canada Yearly Meeting, which with our own rewritten Book III will constitute the Discipline of Canada Yearly Meeting.

The Canadian Friends Service Committee which was authorised last year by both Yearly Meetings and which has since been officially recognized by Canada Yearly Meeting (Norwich), gave its first report. A general meeting of the Committee and interested Friends was held last autumn at Norwich for a week-end conference and organization. The Executive Committee has met quarterly.

A movement was started during the fall looking toward an Institute of International Relations for Canada. This eventuated into an Institute of Economic and International Affairs to be held at Lake Couchiching under the management of the National Council of the Y. M. C. A. and several other organizations, August 15-27.

A small venture in distribution attempting to bring the farmer producer and city consumer closer together, and incidentally to help a student at the University, has not been highly successful but has been worth while. A number of single, homeless, and unemployed men have been given a home where they share in the home work and pool their small earnings. The cooperative feature has been most worth while. Toronto Friends are subsidising the venture.

Through the generosity of a Friend, a ten-acre camp site has been purchased near Waubaushene on the Georgian Bay and has been christened Camp Nee-kau-nis (a meeting place of friends). The C. F. S. C. has taken over the title and management, while the Young Friends will cooperate in promotional work and in building. The first building will be ready for occupancy at the Young Friends Conference which will convene July 29.

Yearly Meeting would be most incomplete if it were held only for the transaction of business no matter how worthy that might be. Visiting Friends always bring a wealth of fellowship and inspiration. This year was no exception. Max I. Reich used for the theme of his lectures the work of the Holy Spirit. Marian N. Rawson's lecture was entitled, "How Make Quakerism a Living Reality." She suggested that our tools were silence, independent thinking, practical planning, free ministry, and faith. Ella R. Firth presided at the missionary meeting and introduced the speakers, Isaac and Esther Mason, whose messages in view of the recent disturbed condition of the Orient were decidedly interesting and instructive.

The meetings for worship on Sunday were times of deep devotion and spiritual

outreach. The vocal ministry included contributions from old and young, men and women, while the unaccompanied voluntary solo of a Scottish Friend gave added beauty to the Sunday morning meeting.

Sunday afternoon while the final meeting for worship was being held and the closing minute read at Wellington, another meeting was being held at Bloomfield, six miles away. Bloomfield has been the scene of some of the most regrettable incidents during the separations of Friends. Two branches have closed their Meetinghouses while the third was attended by not more than three Friends for a number of years. However, it has had a remarkable revival of interest the last few years. All groups of Friends were represented in the meeting that Sunday afternoon. The century-old meetinghouse, a substantial brick structure, which has been completely renovated, repaired and painted, the lawn mowed and flower beds blooming, presented a most wholesome invitation to worship. To share with this house full of Friends, old, young, and of all persuasions, was a heart-touching experience. The words of Dr. Zavitz at the close of the meeting for worship seemed to be the challenge to Canadian Friends, "Speak unto the children of Israel that they go forward."

The yearly meetings adjourned to meet together next year in Toronto the week following Easter.

THE JOINT EPISTLE

Once again we have come together at Wellington on the lovely shores of Lake Ontario and as we meet to discuss business and to worship together we have been brought to a deep consciousness of "The Presence in the Midst." And all the while a high wind blows and great white-capped waves breaking on the rocky shores remind us of the majesty and might of our Heavenly Father and that he holds the nation in the hollow of his hand.

Amidst the misery and poverty and helplessness of so many of our fellowmen we are endeavoring to face up to and to deal with world problems and we are greatly enriched and buoyed up in a spiritual fellowship encircling the globe as we listen to the reading of the splendid epistles from other Yearly Meetings. The consciousness that all Friends everywhere are striving to get under the burden of the economic, industrial, social and international difficulties of the word strengthens us to do our share toward seeking solutions for these problems and arouses a deep concern that, in order to be at all effective, Friends must present a united front in the world through a spiritual unity that transcends all trivial differ-

ences of discipline, forms of worship, etc.

We deeply appreciate the presence and ministry of visiting Friends amongst us at this time.

The realization of an international atmosphere charged with fear, suspicion, and distrust, of an economic, social, and industrial system which leaves unemployed countless numbers who long for work to do, brings home to us the fact that outward activities and changed social conditions are far from sufficient. To bring about a Christlike relationship between men and nations there must first be a radical change in the hearts of men.

As a first step towards the realization of this "Friendly concern" the Canadian Friends' Service Committee, in which all groups of Friends are represented and in which Young Friends are also interested and active, is endeavoring to fulfill our hopes in the traditional Friends' fields of Peace, Unemployment, the Liquor Problem, and Capital Punishment. A hopeful experiment in "Cooperative living" is being tried in Toronto.

Realizing as Friends have ever done, that the true wealth of nations lies in glorious youth, we emphasize quality rather than numbers in all our religious educational work, hoping thereby to perpetuate the highest ideals of Friends in the character of our young people.

We feel with Marion Nicholl Rawson (who gave the Sunderland P. Gardner Lecture) that our greatest strength lies in coming into direct touch with our Father through the medium of our "Silence" and then, true to our Quaker heritage of independent thinking and courageous pioneering we come out from the silence strong to push aside all narrowing boundaries, all obstacles, and take the long, long look across the world and make the whole great universe our field of Christian service, realizing with Max I. Reich that there is no romance so glorious, so thrilling, so satisfying as the high romance of Quakerism.

As so baptised in our "Consecrate stillness," with the spirit of service to humanity we pray:

"Oh God of mountains, stars and boundless spaces

Oh God of freedom and of joyous hearts,
When thy face looketh forth from all men's faces

There will be room enough in crowded marts.

Brood Thou about us and all strife is o'er
Thy Universe our closet with closed door."

The only way in which real spiritual power can come is not by seeking it, which may be only a form of pride, but by seeking Christ, by allowing him to put us right within.—JAMES REID.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

EDUCATING THE EDUCATORS

Time and again as one strolled over the campus at Haverford, at Wellesley College, or at Northwestern University, where the Institutes of International Relations were held, one saw little knots of people talking about the intellectual feast presented by the faculty, the earnestness of purpose of the student body, or the fine spirit of friendliness which pervaded each Institute.

It seemed that no one could get enough. In spite of the fact that the regular schedules called for four hours of classics in the morning, another hour immediately after lunch, and an evening lecture, scarcely a day went by without the students arranging special group meetings. One day at Wellesley this resulted in continuous sessions from 8:30 in the morning until 10:00 at night—with no let up even during the lunch hour!

In spite of the depression, the attendance ranged from 117 at Haverford to 165 at Northwestern University. In addition to some 125 teachers and over 100 students, there were peace workers, ministers, social workers, engineers, Y. W. and Y. M. C. A. secretaries, church workers, and a group of others among whom were a journalist, a linotype operator, a textile worker, a member of the Women's Trade Union League, a music director, a consulting psychologist, and two business men.

The denominations represented include: Friends, Mennonites, Baptists, Presbyterians, Hebrews, Methodists, Unitarians, Greek Catholics, Roman Catholics, and many of the other faiths in this country together with some undesignated.

The list of states represented is impressive: Pennsylvania, New York, Ohio, Massachusetts, North Carolina, Tennessee, Connecticut, Delaware, Maryland, Iowa, Maine, Michigan, Kansas, Virginia, New Hampshire, Missouri, Indiana, District of Columbia, Rhode Island, Illinois, Kentucky, Wisconsin, Minnesota, Colorado, Arkansas, Nebraska, and South Dakota. Here is the machinery by which in time the majority of teachers, ministers, and other educators can be brought up-to-date on their information in the international field, and be given inspiration for working for peaceful solutions of international problems.

AT THE HELM

To begin to comment on the courses and the fine work of the faculty would lead on without end. To begin singing

the praises of Sidney B. Fay, Harry D. Gideonse, Hornell Hart, Herbert Fraser, Henry J. Cadbury, Kirby Page, and Leyton Richards would in justice take one through the entire list of faculty members. Those who know these men will be aware of the splendid work which they did; those who do not, never can picture it. Words would be useless.

Each one was vitally interested in the Institutes; each felt the inspiration of the earnestness of the student body and gave unsparingly of his time and energy. No picture of the Institutes would be complete without visualizing Sidney B. Fay, Leyton Richards, and the rest walking around the campus with a group or sitting under a tree earnestly probing for truth.

NIGHT WORK

At Northwestern University the size of the audiences at the evening lectures ranged from eight hundred the first night to over two thousand who listened to Kirby Page discuss: "Must We Travel the Moscow Road?"—a number which filled the largest auditorium in the town and necessitated a broadcasting hookup to another hall. It was not until eleven o'clock that this session ended.

THE DAUGHTERS WORK FOR PEACE

Fairness compels me to thank the D. A. R. for the publicity which they gave the Midwest Institute. The size of the attendance at the evening lectures was undoubtedly partly due to their efforts. As an adjunct to the Peace Institute, the Daughters were a great success. Their folder purporting to show that Communism, Atheism, Quakerism, etc., were identical gave us publicity for which we are deeply grateful.

At Wellesley the students arranged several one and one-half hour sessions during which several members of the faculty sat before the group and answered questions. The difference of opinion developed was interesting and worthwhile. Imagine asking questions of Hornell Hart, Harry Gideonse, Pitman B. Potter, and Leyton Richards all at the same time!

AS OTHERS SEE US

Ernest H. Hahne, a member of the faculty of the Northwestern University and the Director of its Summer School, tells us how he feels about the Institute: "I did not anticipate the interest that was manifested by our community and I feel highly gratified to learn that there were over 160 registrations for the first year.

It strikes me that the whole program was successful both from the point of view of the University and those who managed the Institute. Many townspeople have spoken to me complimenting the work that you have undertaken, and expressing the hope that you could return to the University next year."

The following was written by one of the boys who attended with a group from the University of Pittsburgh: "Looking over the little group who attended from our University, I am quite sure that: of our two radicals one has definitely swung to the right; another has many new liberal ideas; Miss X has lost some of her hardened materialism; Z has many new ideas; the latter two, Miss X, an active pacifist-socialist-dissenter, and Z a conservative, 'back-the-powers-that-be' student for the ministry, were bitter enemies before coming to Haverford, are now close friends. As for the hardened economist, I have regained a balance of economic and spiritual motives which was lacking. . . . In all the two weeks the one thing that impressed us most, the one outstanding memory, was not the friendliness of the group or the brilliance of the lecturers—it was the simplicity and sincerity of the Sunday service that we were privileged to attend. That was the single, most important thing which gave us the correct point of view or focus on the whole Institute. Why not make attendance at a Quaker Meeting almost a requirement?"

LOOKING FORWARD

Taken together, here were three successful, short-time schools on international relations for educators. There is no question about the need for bringing our educators up-to-date on international problems. There is no question about the need for creating attitudes of international goodwill among the oncoming generations. There is no questions but that if these schools can be located at strategic places over the country and maintained over a period of some fifteen or twenty years, they will go far toward overcoming the frontier philosophy of the average American citizen which now makes for isolation and non-cooperative foreign policies and go far toward putting in its place a policy much more useful because much more in line with the facts of the present day financial and economic interdependence of our industrialized nation.

The way is open for us to extend these Institutes to Duke University and the University of Virginia in the summer of 1933. In addition to these, we ought to begin organizing an Institute on International Relations for the right wing of Organized Labor. Such a program could be carried out for some \$30,000.00 or \$40,000.00. Perhaps the particular contribution of Friends to the cause of

world peace can be the organizing of good schools for educators. However, this cannot be done simply by hoping and wishing. The only thing which prevents a nation wide program is lack of finances.

The outreach of these schools is hard to comprehend. Most of those who attend, went away determined to do what they could to promote the cause of world peace; and, by the nature of their work, most of them already have considerable audiences, either in schools, churches, or elsewhere. The influence of the Institute goes on from person to person in an ever widening circle.

YOUTHFUL QUAKERDOM AT DEWART LAKE

The annual conference of the Young Friends of Indiana Yearly Meeting was held from July 4 to 8 at Quaker Haven on Dewart Lake, a beautiful lake in the northern part of Indiana. The conference proved to be one of unusual inspiration to the one hundred and forty-three young people who attended.

By five o'clock on the afternoon of July 4 most of the delegates had arrived and the grounds in the vicinity of Beulah Lodge resounded with the hearty greetings of old friends upon meeting one another, as well as the cheerful conversation of other arrivals.

Much of the success of the conference was due to the reverent atmosphere established in the first meeting, which was on Monday night. The beauty of the sacred music chosen for that first service helped a great deal in giving a keynote to the conference. It was grand and inspiring. The music was followed by the first of a series of evening talks given by Dr. John Hamilton of Winona Lake, who spoke clearly and convincingly on that great subject, "The Preciousness of Jesus." During his talk Dr. Hamilton cited the four great attributes for which Jesus is precious: 1, Jesus is faultless in character; 2, Jesus is real and the only Savior; 3, Jesus perfectly satisfies men; 4, He paid an infinite price for redemption.

The conference was extremely fortunate in having for its two main leaders Dr. John Hamilton of Winona Lake as well as William J. Reagan, principal of Oakwood School, Poughkeepsie, N. Y., to whom the chief place on the program was given.

William Reagan proved to be a very great source of help and inspiration to those youthful delegates. Judging from the enthusiasm and hope instilled by him and carried home from the conference by the delegates, much will be done in the future to widen the influence of Christianity in Quaker circles, as well as the home communities.

These two strong leaders were assisted by some of the very finest of our local leaders of Quaker youth. Those assisting in discussion groups, family worship, and vespers were William J. and Flora T. Sayers of Richmond, Leslie Shaffer of Cincinnati, Robert Cope of Charlottesville, David Day of Richmond, and Caroline Cox of Anderson. Miss Wright of Indianapolis had charge of the music and Vergil Peacock of Winchester conducted the sports.

Many have carried home memories of the morning watch, that period of the day when each person went quietly to a place of solitude, and there, with the beauty of nature about him, set up the spiritual basis for his day.

After breakfast all assembled each morning in the Lodge for family worship, a very informal service, to which were brought the choice thoughts of the morning watch.

Each day after family worship, William Reagan took charge of the group and simply gripped his listeners with his wonderful talks on "The Mind of Jesus." After this talk each morning we went to our discussion groups for a little while and then returned to hear William Reagan on "The Fundamentals of Religious Expression," during which period present-day problems were discussed and their relation and importance in regard to us.

Those morning talks on "The Mind of Jesus" set the pace of the conference. "What Jesus Really Is," "Jesus as Love," and "The Expression of Religion," were the consecutive subjects for the week.

In the following paragraphs a brief summary of each talk is given.

"What Jesus Really Is"—"Jesus is not a magician. For most people he is not a way out: rather, he is a way through. Jesus was a master of life and living. Jesus believed in the inwardness of life. May he cease to be a figure in history and become life's foremost fact."

"Jesus as Truth"—"A little boy's defini-

tion of faith was this, 'Faith is not believing something you know ain't so.' There is no final conflict between faith and reason. Faith and reason are the two feet upon which you walk out into life. Jesus had both of them. Prayer is the most vital factor in anyone's life."

"Jesus as Love"—"The things that measure a Christian are his power to do the things he ought to do and his love for all people. Our task is to put love into the world, and that includes loving one's enemies. The Christ of the song, 'The Crucifixion,' is the Christ we profess to follow."

"The Expression of Religion"—"Jesus said to his twelve disciples, 'I am the Way, the Truth, and the Life.' Every possible thing each one of us has is an asset to our community and what you are is more important than what you do."

Dr. Hamilton spoke in the evening services of the conference. His subjects were "Jesus is Preciousness," "Prayer," "Can You Live Without Worry?" "The Belovedness of Jesus," and "What It Means To be a Christian."

The afternoons of the conference were spent in a delightfully informal way. A variety of entertainment was offered. Land sports, such as volley ball and base ball, were run off in the early afternoon, followed later by a swim in the lake or a trip out across the lake in one of the boats.

The conference went off very well due to the diligent efforts of Milton Hadley, President of the Young Friends Board, as well as the efforts of the board itself. The new board of Young Friends Activities for the coming year consists of the following members: President, Milton Hadley; vice-president, Dorothy Riggins; secretary, Elizabeth Webb; treasurer, Frances Miles; librarian, Martha Carter. Trustees: Everett Pearson, Hubert Nicholson, and Martha Lewis. Advisory Board: William J. Sayers, Howard W. Cope, William O. Fox, Aaron Napier, and Murray S. Kenworthy.

Considering the conference as a whole, it was tremendously inspirational to those of us who attended. The main theme was that of personal consecration and service to others. Those who were there will never forget the feeling in the last meeting of the conference when we pledged ourselves to a deeper consecration and to more valiant efforts to serve Christ through those about us. And as we sat, with heads bowed, there was the consciousness of the Presence in the Midst.

HELEN HARTSUCK,
Secretary of the Young Friends
Board of Activities.

Men must begin with trust if they are to obey Jesus Christ.

THESE THREE

Thy faith, O Master, bids us trust,
Though all seems dark,
Knowing Thy voice is speaking now,
If we but hark.

Thy hope, O Master, strength imparts
To do our task,
Knowing the power we shall receive,
If we but ask.

Thy love, O Master, holds us fast;
We cannot stray,
When all around us Thee we see,
From day to day.

JULIA GRAYDON.
Harrisburg, Pa.

CHARACTERISTICS OF NATIONALISM

Contribution at London Yearly Meeting to the Discussion of Nationalism Today

Caught in a veritable blizzard of nationalism that is jeopardizing solution of many world-wide problems, our first duty is to try to analyze the different forms that contemporary nationalism takes, and to understand the various causes at work.

There are at least four different types of nationalism to be reckoned with. There is first Anglo-Saxon isolationism. In the United States it takes the form of "100% Americanism" at home (a reaction against the so-called "new immigration," and abroad of an attempt, in theory at least, to avoid entanglements. In England it assumes the characteristically shop-keeping attire of a "Buy British" campaign.

There is also French nationalism which, needless to say, is not immune from shop-keeping preoccupations, but is nevertheless more consciously concerned than in any other case with the defence of a great cultural tradition. It is not easy for Englishmen (and still less perhaps for Americans) to enter into French national mentality. But it would be a blunted imagination indeed that failed to vibrate in sympathy with a true Frenchman's sense of the civilizing mission of France, or at the lyrical accents with which a French patriot speaks of *La France*," "*la belle France*"—and even "*La Goddess France*."

A third category is to be found among countries where desire for escape from a foreign yoke has become an obsession. The case of Ireland springs to mind, but China and India are more typical of a vast movement toward emancipation on the part of peoples that by reason of weaker material and economic power have been long politically dependent upon the white race.

Lastly, there is the newest and perhaps the most significant of all the forms of nationalism, namely Fascism, which having emerged a decade ago in Italy, now has spread under various guises, to fit differing history and circumstances, to Germany, Japan, Hungary, Finland and elsewhere.

The little Italian girl in New York who expressed her dislike of Jews and having been told by her teacher that Jesus was a Jew replied after some moments reflection—"well anyhow God is an Italian," was quite out of date. She was merely expressing the Old Testament view of God so common during the War. If she had been a well brought up little

Fascist she would have claimed not that God was an Italian, but that God was Italy! The significant thing about Fascism is not that it has nationalized God, but that it has deified the State.

There are many well authenticated causes of nationalism that may be briefly referred to before passing on to certain newer and less considered phenomena. Pressure of population was, according to Mr. Keynes (see introduction to his *Economic Consequences of the Peace*), a supremely important factor in pre-war German nationalism. Today it is no coincidence that in two of the countries where nationalism is most powerfully effervescent—Italy and Japan—the problem of surplus population is a major preoccupation.

We have noted already the dynamic—we might even say dynamitic!—part played in some forms of nationalism by the passion for political freedom. We have also noted the motive of cultural self-preservation. Nor must we overlook what is often described as "economic imperialism" where nationalism is engaged in struggling for markets, or outlets for capital, or again to control sources of raw material.

But whilst granting the importance of economic causes to attribute nationalism solely to economic causes, as is sometimes done, is obviously fallacious. Nothing, indeed, is so striking as the uneconomic policies pursued by nationalism today. The ideal of "autarchy" (economic self-sufficiency) which figures importantly in Hitler's program and which colors nationalist policies everywhere is, if pushed to logical conclusions, tantamount to economic suicide under modern conditions.

What, then, are the causes of this highly uneconomic movement in a world where economic necessities had commonly been assumed largely to determine social and political evolution?

Let us admit that, in part at least, this movement amounts to an assertion by the human spirit that "man does not live by bread alone." In other words Fascism is, in certain respects, a reaction against materialism. A Fascist journal speaks of Fascism as "a great faith with martyrs and heroes, which is

HOW REST COMES

Soft, like the twilight caressing the hills;
Light, as the dew resting on roses;
Sweet, like the bud unfolding its petals,
Blushing bewildered to the gaze of the sun;

Clear, as a stream leaving the ledges;
Deep, deep like the lake that mirrors the moonlight—

Cometh thy rest and thy blessing, O God.

GLENN WELMER DOUGLASS.

Woronoco, Mass.

the only oasis in a world plunged into materialism." The fact that Fascism in its various forms appeals powerfully to the youth of today is proof of the strong current of idealism running through contemporary nationalism.

This has to be admitted despite the fact that the idealism in question runs counter to many of our Quaker and pacifist preconceptions about idealism. Visser 't Hooft, an old Woodbrooker and editor of *The Student World*, has well described this prevalent condition of mind as follows:

"It would seem that we are face to face with a violent reaction against the dominating conceptions of the age of our fathers. The main characteristic of that period was that it believed in freedom, in autonomy, in the rights of the individual and in self-expression. Today man has become free but with Nietzsche he asks: free for what? He is unemployed in more senses than one. It is one of the deepest tragedies of our days that many young people had to go to war in order to find for the first time in their lives that certain goals might be greater than themselves; whilst a return to peace has meant a return to meaninglessness."

The outstanding characteristic of the temper of contemporary youth is the demand for discipline and authority—strange contrast to that pre-war *Jugendbewegung* in Germany or to those Liberal and Democratic ideas that pervaded the latter part of the Nineteenth Century and overflowed into the Twentieth.

But, if we are prepared to examine sympathetically those elements in contemporary nationalism that regard the preservation of local cultural values as of more importance than the pursuit of universal economic advantages; and if, having seen how corrupt democratic institutions may become when liberty has turned to license, we are disposed to appreciate, in part at least, the swing toward authority, there is nevertheless a third aspect of nationalism—as true of the new forms as of the old—of which there can be nothing good to say. Norman Angell has laid this subtle root of nationalism bare when he writes in *Foreign Affairs* of February, 1931:

"Nationalism with its 'ourselves above all others,' 'ourselves right or wrong,' furnishes an opportunity for the savage in us to have his fling, which private life does not. The vain glory, the humiliation of others, of which we would never be guilty as a personal quality, we can indulge vicariously as a national quality."

It is perhaps in this double standard of morality, with the terrible outlet it affords for repressed instincts and emotions, that the most subtle and destructive danger of nationalism resides.

BERTRAM PICKARD.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. 1, Syracuse, Ind.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

PACIFISTS IN THE ORIENT

The following reply to a letter from Herbert V. Nicholson, Mito, Japan, has been forwarded for information to Friends in the United States who are interested in the work of Dr. W. W. and Catherine J. Cadbury at Lingnan University, Canton, China. It conveys something of the concern the Friends in these two countries felt during the bombardment of Shanghai and the attitude of Chinese Christians toward the people of Japan.

"The poor Chinese are in a dilemma. They are just naturally (most of them) averse to war. Mr. Szte Wai, in charge of our branch school in Shanghai, said 'You pacifists say that the Chinese should not fight but what can we do?' Mr. Szte Wai is a man who just radiates a Christian spirit in his whole life. Everyone loves him. But most of the Chinese are just feeling at a loss to reconcile the seeming necessity of self-defence of their country and their natural distaste for combat.

"I hope and pray that the peace party of Japan will be able to restrain their militarists from shelling all of China's large cities. The Chinese say, 'Let her shell the cities; we still have the whole country for her to conquer!' There are some Chinese who take a more philosophical view. There is Mr. Wu, the head of our Fellowship of Reconciliation, who says, 'This is just one conflict in the whole record of world conflicts. We must not look at this individual case. We must consider the whole good of the world.' Then there is Mr. Lo Kim Wai, who once studied in Japan. He reads Japanese papers to try to get both sides of the question. He has always been opposed to Chang Kai Shek, so he is just as critical of China as of Japan. But as a whole the people are feeling helplessly discouraged over the possibility of peaceful means accomplishing anything. 'If Japan can gain the respect of the world,' they think, 'by becoming a great military power, what can China do but also gain the respect of the world in the same way?' They do not realize that Japan's strength comes from a united government which is very efficient from a fine school system, and from many other ways, not military. But since the military side is the side Japan is showing most now, it is natural that the Chinese should be most impressed by that. Really the change of base of the most internationally-minded Chinese in re-

gard to their respect for the League and peaceful methods is one of the saddest parts of this whole affair. They say, 'We did our part. We did not fight over Manchuria. We trust the League. Why do they let us down?'

"Of course they all admit that Japan may have had just cause for complaint in Manchuria, but they think that she should have been willing to arbitrate.

"I was interested in the article quoted from Yoshio Nitobe. He does not show, however, that the talk in China of the need of conscription has developed since Japan's conscripted armies began operations in China. China had not considered it before—and is not really doing it now.

"The Chinese Christians have been doing great heart-searching. They say, 'We have not trusted God enough. We have gone astray like the Israelites. Therefore this evil has come upon us!' Surely if any country was a really Christian country, a war could be avoided, but we have yet to see such a country—East or West—and at least neither Japan or China are going against their avowed Christianity when they start to fight. But of course China does have a Christian (Chang Kai Shek) head of her army and navy. He is no more inconsistent than many a Westerner, after all.

"Perhaps, if the Chinese Christians and the Japanese Christians could get together for prayer for a peaceful solution of difficulties they might get some feeling of working together, but it is hard for Chinese to realize that there really are peaceful spirits in Japan. Mr. Kwaan, our Christian worker here, called a big prayer meeting here, with the idea that the Christians here should send a message to the Christians in Japan. That was in the early days of the Manchurian question. But the people here said 'Who in Japan would receive our message if we did send it?' And others got up and said 'We have to fight, even as America did in the revolutionary war.' Therefore the prayer meeting had no practical results. We Americans told them not to copy our bad example, but it didn't do any good!

"It certainly is a bigger question than simply Japan and China. As Sherwood Eddy says, 'The breakdown of the peace machinery here may lead to a conflict on the border of Germany.'

"Probably no Japanese paper came out with great headlines 'Chapei Inferno,' as the British paper in Hongkong did. But headlines are not as full of meaning as

are the homes, such as our Professor Ko's, where there is an absent place because of the shelling in Shanghai. But of course his son was just a civilian—one of the 10,000 civilians missing—that's all. It certainly makes for a war psychology all right, and I'm sure you have it in Japan too.

"Please excuse me if I seem to be oversided. Undoubtedly the Japanese had injuries, but I think the most injured are the peace lovers in Japan, who feel that their countrymen are doing wrong. We want to do all in our power to get such like minded people together."

CATHERINE J. CADBURY.

Canton, China.

* * * *

THE ATONEMENT

Editor, *THE AMERICAN FRIEND*:

I feel led to write again concerning the doctrine of the atonement. I would like to make some comments on an article written by Paul M. Reid and appearing in *THE AMERICAN FRIEND* under date of June 9, 1932. This is not done in the spirit of argument and criticism but rather in the spirit of helpfulness, hoping to reveal the truths in this great and fundamental doctrine.

The author of this article is inclined to make Paul responsible for the doctrine of the atonement, as found in the New Testament, and divorce Jesus from it altogether. He concludes by saying, "the doctrine of the atonement is an idea foreign to Jesus' own thinking and living." Matthew 20:28, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," are the words of Jesus and they certainly suggest his acceptance of the doctrine of the atonement. John 6:51 is also illuminating: "the bread that I will give is my flesh, which I will give for the life of the world."

The most important feature of the atonement is its relation to the sin question. By their sin, our first parents had brought the penalty of death upon the world. They had disobeyed the warning, "In the day thou eatest thereof, thou shalt surely die." But God was merciful and he gave the promise of a Redeemer. The sacrificial offering was instituted and carried on until Jesus came so that the world might understand why he gave up his life on the Cross. So Jesus gave his flesh, taking away the penalty of death and giving life to all who believe him.

GARLAND HANSON.

San Diego, Calif.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



SOCIAL PERPLEXITIES

By ALLAN A. HUNTER

Ray Long and Richard R. Smith, Inc.

pp. 176, \$1.50

This much traveled writer and student of social life has had wide opportunity to study the significant conflicts in modern life in international, racial, economic, and religious circles. From close observation and broad experience he has gleaned some interesting facts regarding society and its present distress. His first appeal is for an integrated world, hope for which he sees in the lives of great personalities who have incarnated worthy ideas. Mahatma Gandhi in India, Albert Schweitzer in South Africa, and Toyohiko Kagawa in Japan, are considered as "perhaps the most dynamic or at least conscience-stirring unifiers living, who are radiantly at one with themselves because they have become one with the integrating spirit of the universe." The way out is considered to be forward and the succeeding chapters attempt to catch glimpses of that way.

The titles of the chapters will indicate the trend of thought and suggest the scope under consideration: "Swords and Sovereignty," "Mammon," "Color," "Marriage Tensions," "Between Youth and Age," "Creeds," and "Conflicts Within." The Peace Pact is our pledge to the world that we propose to change the international climate. "It is time for us to realize that our national welfare depends upon our inventive and organizing genius, which is weakened as it is drained off into military preparations. We will become strong not as we frighten other peoples but as we cooperate with them." The world must submit to economic disarmament as well as military disarmament, and the present generation must learn that wealth is a bond between groups, a "relationship between persons." A vote in the right direction is not enough. In the color problem, the issue is "whether each person is finding his proper life direction, his unique place in the orchestra of living."

Reverence for the other's personality, that central principle of Jesus' teaching, points the way in marriage tensions as also in the problems between youth and age. Loyalty can lead to spontaneity. "To stimulate people to open minds that need not be senile, and to thrill to an expanding view of horizons, is the aim of the adult education movement which promises to break the ice between age

and youth so that circulation of spirit can at last begin."

Religion is the response of the entire personality and in dealing with conflicts within, one goes back to a venture of trust, then must balance one fact against another and suspend judgment. Three conditions are considered: 1, we must break through inhibitions that choke us up as channels of creative energy; 2, we presuppose purpose and then go the whole way toward realizing that purpose; 3, the discipline of direct and habitual seeking after God. "Any man sincerely trying to act like Jesus will learn to believe in God and step by step will become at one with himself." A bibliography of suggested books gives a wide range for study for those interested in the social problems here considered.

* * * *

YOUTH AND CREATIVE LIVING

By CYNTHIA PEARL MAUS

Ray Long and Richard R. Smith, Inc.,

163 pp., \$1.25

Hundreds of young people over the country have been inspired by Cynthia Pearl Maus and count her their good friend and adviser. Her keen sense of humor, her unlimited vitality, and her abounding faith in youth, have combined to make her popular with and loved by young men and women in wide areas. In this new book, "Youth and Creative Living," she draws upon the rich store of her background and experience and shares with youth challenging thoughts on abundant, "creative" living. Gems of poetry and prose from the pens of others supplement her original work.

"Youth and Creative Living" is addressed directly to young people themselves and is prepared especially for adolescents, but also will be of interest to older young people and adult leaders of youth. It is divided into two parts: "Understanding One's Self," and "Developing One's Self." Each part includes several chapters, the stimulating heads of those in the first part being: "Personality and the Physical Self," "Personality and Creative Thinking," "Personality and the Social Urge," and "Personality and Spiritual Awareness."

The author concludes her book with an "Epilogue," which is entitled, "The Kingdom of Abundant Personality," which is preceded by the following paragraphs:

"Young people this task of building in this world God's 'Kingdom of love' is not child's play. If you are to climb the Highway of life with Jesus to abundant personality, you, too, must be both ready

and willing to 'go the limit' in heroic living and serving with Jesus.

"Root all the interests of your life in the church and church-school; lift up your eyes and center them on the Christ, your 'White Comrade' of the Way; reach out your arms in service to some of God's needy earth children somewhere in all the world, and you will live creatively as you help to usher in a redeemed world society."

* * * *

THE NEW REFORMATION

By A. K.

Arthur H. Stockwell, Ltd., pp. 95, \$1.00

This English publication, written by one who evidently is a Friend, at least is acquainted with leading Friends and their writings, is a study of the use of the phrase "the Word of God," as understood by George Fox and early Friends, in contrast with the use of others even at the present time who think of the Scriptures rather than of Christ as the Word. The study takes the form of letters to a friend who champions the side of Scripture in an attempt to help him see that not the book but the Man, Christ Jesus, as the Scriptures speak of him, is the true Word of God. The letters at times are sharp and severe, but kindly with a sincere purpose of leading the friend to a higher conception of the phrase. The language and viewpoint of his correspondent have been freely adopted in order to answer him in his own terms. It may seem often like threshing over old straw or as one suggested, "rather like flogging a dead horse," but his effort has been to try and help forward the present-day revival which has been termed "the New Reformation." He closes with the exhortation, "May we so wait on the Lord as to realize the dew of heaven resting on our spirit, and the Word of God speaking in our hearts." Many will find the discussion, interesting, amusing, and profitable.

WHITTIER NEWS NOTES

The first union vesper service of the summer was held in Central Park on the evening of July 3. President Walter F. Dexter gave the message. A mass meeting which convened in the auditorium of the First Friends Church followed at 7:30 p. m. "The Wet Parade," a powerful drama in support of Prohibition, written by Upton Sinclair, was presented by the Players' Guild of the First Methodist Church of Pasadena, under the auspices of the Young People's Commission of the Whittier Council of Churches. A packed house listened with rapt attention.

Rowland White, a young man of sterling quality, is now home again after giving almost seven months to relief work in Kentucky under the American Friends Service Committee. He spoke at the mid-week service on July 6, concerning conditions he had experienced.

QUAKERDOM • AT • LARGE

Two English young Friends, Marian Doncaster and Frank Ward, accompanied by Beatrice Shipley of Germantown, Pa., paid a brief visit to the Central Offices last week on their way to Plainfield, Indiana, from Barnesville, Ohio, where they had been attending a Conference of the Young Friends of Ohio Yearly Meeting (Conservative).

* * * *

H. Clark Bedford, President of Penn College, Oskaloosa, Iowa, gave the opening address of the Young Friends General Conference last Friday, July 15, at Central City, Nebraska, speaking on the subject, "My Belief in God." The closing address of the Conference will be given the evening of July 22 by Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, who will speak on "Quakerism in the Field."

* * * *

Rufus M. Jones writes from his summer home at South China, Maine, under date of July 11, that with his wife and daughter, they have reached the goal of their desire and are all enjoying peace and health after their months of travel and work in the Orient. The trip from Japan to San Francisco and the two wonderful weeks in Honolulu were filled with strenuous labor on their report. After a brief rest, he will plunge again into the great task, but "for the moment we are just serene, happy and thankful."

* * * *

Edna E. Wetherald, Bookkeeper and Accountant of the Five Years Meeting, spent July 8 to 10 with friends in Ohio, when she was one of the wedding attendants at the marriage of her friend and former roommate at Earlham College, Alice R. Thomas, and Wilmer L. Satterthwait. Other attendants at the wedding were Margaret Thomas and Alfred Satterthwait, sister of the bride and brother of the groom, Mabel Thomas and Ellis Satterthwait, cousins of the bride and groom respectively, and William Livezey, friend of the groom.

* * * *

A letter from S. Edgar Nicholson, of Media, Pa., who is Chairman of the Board on Prohibition and Public Morals, carries the word that he "enjoyed the pleasure of a seventieth birthday anniversary" on June 29. He writes of feeling younger now than he did a year ago, just after nine weeks in the hospital. He is gaining strength in a satisfactory manner, and went to New York City recently to attend a meeting of the Administrative Committee of the Federal Council of Churches, the first meeting of the Com-

mittee he had attended since a year ago last Spring, before he was taken ill.

* * * *

Our Friend, Lindley D. Clark, of Washington, D. C., has recently been retired by the Government after nearly forty years of continuous service. Previously employed in the Bureau of Statistics of the Labor Department, Lindley D. Clark was a member of the staff of the United States Employees' Compensation Commission at the time of his retirement, having served as the first administrator of the first Federal compensation law, enacted in 1908. He is the author of a textbook, "The Law of Employment of Labor," published in 1911. For quite a number of years he has been Recording Secretary of Baltimore Yearly Meeting.

* * * *

Accommodations at Pendle Hill Summer School are again this summer taxed to the limit with six students obliged to take lodgings nearby. Over one-half of the student group are Friends from eight Yearly Meetings. The international feature is sustained by having on the faculty, Professor Herbert H. Farmer of England; and in the student group, a girl from Bulgaria and another from the Argentine. The Five Years Meeting is represented on the teaching staff by President W. O. Mendenhall, Elbert Russell, and Phillips Bradley; and among the students by Ralph H. Boring, Errol T. Elliott, Elizabeth Hazard, Emmet Frazer, and Mary Ruth Brown.

* * * *

Mildred Kearns, a Young Friend of Western Yearly Meeting, who with Ruth Burdsall of Indiana Yearly Meeting formed one of the peace caravans sent out last summer by the American Friends Service Committee, is working this season with two young people from North Manchester in Peace Schools for Children. They go into different churches in Northern Indiana and conduct one or two weeks of morning schools for children. Speaking engagements fill their extra time, and their schedule runs continuous until the last of the summer, they having been in the field since the

middle of June. A Church of the Brethren friend in Elkhart, Indiana, writes of the splendid work being done and in speaking of Mildred Kearns says, "We feel highly gratified at having a young person of her ability and Quaker background in our churches."

* * * *

Daniel A. and Hattie Williams, members of University Monthly Meeting, Wichita, will observe their sixtieth wedding anniversary on Monday, August 1st and will appreciate messages from their friends among whom they have lived and labored. For a number of years these faithful servants served as missionaries among the Osage Indians in Oklahoma and have been engaged in pastoral work at various places during their active ministry. They are enjoying a reasonable degree of health and are faithful in attending all the services of University Meeting. Messages will reach them at their home, 521 Fannie Street, Wichita, Kansas.

* * * *

For two years a small group in Prague has been meeting more or less regularly for worship and discussion. News has now been received of a week-end retreat held by the group at Ondrejov, some distance from the city. It was attended by twenty men and women, all Czechs, with the exception of one Dane. But the only actual members of the Society of Friends were Jaroslav Kose and Liba Vokrova, both of whom gave addresses on Quakerism. The morning was spent in discussion of Friends' principles, and the afternoon in talks, social fellowship, and group singing. Those attending the retreat came from very different organizations—several being outstanding members of the Y. W. C. A. and Y. M. C. A., some Catholic, others Protestant, Jews, or without church affiliations. Most of them expressed their desire to join the regular meetings for worship which it is hoped to resume in the autumn. The group has appointed a clerk—Jaroslav Kleiner, Zatisi 29, Prague VII.

* * * *

A number of Friends are associated with the British Commonwealth Peace Federation, which was recently formed at a meeting at the House of Commons. They include Sir George M. Gillett, J. H. Hudson, Harold J. Morland, S. Margery Fry, while Walter H. Ayles is to be general secretary. The Movement is also supported by Conservative, Liberal, and Labor M. P.'s, including Miss Megan Lloyd George, Mr. Morgan Jones, Mr. Dingle Foot, Mr. Geoffrey Mander, Captain G. Nicholson, and Mr. Seymour Cox.

SCHOLARSHIPS AVAILABLE

Provision has been made for two scholarships of \$250.00 each for the coming year at Pendle Hill. They are open to graduates of two years' standing who are members of the Society of Friends or the alumni of Quaker Colleges. Applications for these should be made before August 15. Address, The Dean, Pendle Hill, Wallingford, Pa.

According to *The Friend* (London), the four chief planks in the program of the new organization will be to stop the Empire being "Imperialist"; to unite it for world peace and world unity; to abolish conscription within the Empire; and to promote a British Empire peace policy on all fronts. A provisional constitution has been drafted, and a week-end conference is to be held in October to consider policy and to hear the views of prominent statesmen interested in peace problems.

NEWS OF OUR MEETINGS

The Senior Missionary Society of the Haviland, Kansas, Friends Church entertained the Margaret Fell Society girls at the home of Mrs. William S. Kitch, Thursday, June 23. After the meeting was opened by song, the devotions were led by Dr. Mary Bennett. Since Mrs. Anna Pollock, who was to give the welcome, could not be present, the poem that she had written was read by the hostess. The reading emphasized the need of giving not only money but also time and prayer to the mission work. The lessoning the study book was reviewed by Mrs. Evelyn Dunbar. A special song was sung by Mrs. Burch and Mrs. Craven. Following the program a social half-hour was spent by the women and their guests, after which refreshments were served by the social committee.

* * * *

A July Christmas Tree program, sponsored by the Missionary Society of the Wabash, Indiana, Friends, was given during the Sunday School hour on July 3. A real decorated Christmas Tree was used, around and under which were placed gifts from the members of the different classes, for the Friends Mission at Ram Allah, Palestine. Many useful articles were given as well as some money. A picture of the decorated tree was sent to the Ram Allah Mission. The Christmas spirit was carried out in song and music, and after the Sunday School hour, the pastor, J. Edward Hartsuck gave a

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Christmas sermon. It was a unique and very enjoyable plan for a mid-summer missionary program, which created interest and enthusiasm.

* * * *

The Friends of Virginia Quarterly Meeting have carried on in July an intensive campaign of evangelism and world mindedness, the visiting speakers being D. Elton Trueblood, Executive Secretary of Baltimore Yearly Meeting, and Thomas Que Harrison, Field Secretary of the National Council for Prevention of War. Special meetings were held at Corinth with a series of addresses on July 3, 4, and 5, and at Sedley on July 6, 7, 8. At Bethel meetinghouse, near Franklin, a chain series was arranged, with D. Elton Trueblood speaking three nights, Jesse A. Stanfield one night, and Thomas Que Harrison one night. The aroused interest was partly indicated by the unusually large delegations sent to the Woodland Conference. Thomas Que Harrison's speaking engagements were arranged by Mary Moorman White as Chairman of the Peace Committee of the Quarterly Meeting. Churches and Service Clubs have furnished the largest number of opportunities.

* * * *

Young Friends of three Quarterly Meetings, representing three Yearly Meetings met in annual conference at Woodland, N. C., on Saturday, July 9. The three Yearly Meetings which have members in the Tidewater area are Baltimore and North Carolina (Five Years Meetings) and North Carolina (Conservative). The Conservative Young Friends of Woodland entertained one hundred and fifty delegates instead of the sixty who were originally expected. The leaders of the conference were Edwin Brown, of Woodland, D. Elton Trueblood of Baltimore, Jesse A. Stanfield, of Ivor, Va., and Thomas Que Harrison of Washington. The afternoon session of the one day conference was concerned with the inner life of young people today, while the evening session dealt with the outer life of world affairs. The largest visiting delegation was from Corinth Meeting in Virginia. The conference may be held at Belvidere, N. C., next summer.

THOMAS ELWOOD NEWLIN

Thomas Elwood Newlin, the son of Mahlon Hockett Newlin and Mary Elizabeth Maxwell, was born in Howard County, Indiana, June 20, 1852, and without pain or previous illness died June 18, 1932, in Los Angeles, California, within two days of his 82nd birthday.

He attended Earlham College at Richmond, Indiana, and the University of Kansas. Having removed with his parents to Leavenworth County, Kansas, a few years previously, he was, soon after leaving college, appointed a licensed Indian trader by President Grant, in which business he was engaged in Western Kansas and the Indian Territory until 1874.

He then entered the First National Bank of Council Grove, Kansas, for the purpose of learning the banking business in which he was principally engaged and interested for the succeeding fifty years. His rapid and remarkable rise in the business world evidences the wisdom of his choice and his adaptability to his chosen line of endeavor. At various times he was Assistant Cashier of the National Bank of Lawrence, Kansas; one of the incorporators and later President of the Pickering Land and Water Company which bought the tract of land on which the city of Whittier now stands, and founded and laid out that prosperous city; County Clerk of Los Angeles County; President of the Los Angeles Brick Company; Vice-President of the California Bank; and Vice-President of the Farmers and Merchants National Bank, which last position he held until he retired from active business in 1925.

He continued to actively engage in business and be interested in civic and political affairs, retaining unimpaired until his death his keen alertness, mental vigor and sound judgment. At the time of his death he was a member of the Board of Directors of both the Farmers and Merchants and Security-First National Bank, having served on the former Board for more than thirty years and in the latter capacity for twenty-eight years.

In 1878 he married Laurie Hadley, daughter of Washington and Naomi Had-

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ley, and with her lived a devoted life of ideal comradeship and loving happiness and kindness for forty-nine years until her death in 1927. Three children were born of this union: Gurney E. Newlin and Mrs. Hill Hastings, of Los Angeles, and Mrs. George R. Bell, of San Marino, who, with his six grandchildren survive him.

He was a birthright member of the Friends Church and took an active interest not only in religious, charitable, and philanthropic matters, but in every effort that tended to improve the spiritual side of life. His chief interest in life was in his family, their welfare and happiness. While a man of strong character and deep convictions with respect to all matters, his outstanding trait was his sincere kindness and his chief characteristic was the loveliness of his personality.

A devoted husband, an exemplary and kindly father, a companionable grandparent, a beloved companion, a respected citizen,—the esteem in which he was held is truly expressed in the words of his closest business associate in a letter written to his son shortly after his death:

"After close association with him for nearly thirty years, I have the highest respect for him. He was a thoroughly good man. I do not believe he ever intentionally did any human being a wrong and he was constantly doing acts of kindness to others. He was a father of whom you may well be proud and of his standing and his career."

Funeral services were conducted at his late residence in Los Angeles, in charge of Edwin McGrew of Pasadena.

MARRIAGES

SATTERTHWAIT-THOMAS—In the Meetinghouse at Harrisville, Ohio, July 9, 1932, after the manner of Friends, Alice R., daughter of Walter and Martha Thomas, of Harrisville, and Wilmer L. Satterthwait, of near Winona, Ohio. Alice Thomas Satterthwait is a graduate of Earlham College.

DEATHS

NEWLIN—In Los Angeles, California, June 18, 1932, Thomas Elwood, son of Mahlon H. Newlin and Mary E. Maxwell, within two days of his eighty-second birthday. He was one of the outstanding members of the Friends Church in Southern California. His wife, Laurie Hadley Newlin, preceded him in death in

1927, but he is survived by three children, Gurney E. Newlin and Mrs. Hill Hastings of Los Angeles, and Mrs. George R. Bell of San Marino, as well as six grandchildren.

WEBB—At his home near Sunbury, Ontario, July 9, 1932, William Webb, son of Richard and Mary Ann Webb, in his eighty-seventh year. Born in Kingston, Ontario, he grew up in Storrington Township and was married to Elizabeth A. Hodgson. He was a member and an elder in Kingston Monthly Meeting of Friends. Three sons survive him: John R. of Richmond, Indiana; Robert J. and George E. of Sunbury. Funeral services were in charge of Harry Parry of Wellington. Interment at Cataraqui cemetery near Kingston.

WANTED:

A passenger to drive east from Indianapolis about July 30th. Driver's destination, Washington, D. C. Address L. E. H., % The American Friend, Richmond, Indiana.

NOTICE

ATLANTIC CITY—Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

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Woodlawn Avenue, then walk two blocks south.
Garfield V. Cox, Clerk, 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting
for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone
Street. Worship 11:00 a. m., Bible School 9:45 a.
m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmount car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spittler,
Minister, 13560 Roselawn Ave., Detroit, Phone
Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner
13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45
p. m. Charles S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock, First-day school at 9:45. Friends
and others interested are cordially invited.